The
Missionary Intelligencer.

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A PARABLE.

A CERTAIN Board accepted a great work, and asked aid of all those who believed in Christ.

And sent their servants, at the working hour, saying, "Give," for all things are now ready.

And they, all with one consent, began to make excuse.

The first said, "I have bought a piece of ground, and must needs first pay for that. I pray thee have me excused."

And another said, "I have bought five yoke of oxen, and must first pay for them. I pray thee have me excused."

And another said, "I have married a wife, and have all the expense I can carry this year."

And another said, "I am giving to our local hospital, and can not give more. Pray have me excused."

And when the Lord heard these things, he was exceedingly angry, and said, "These professors of my name, who will not give to carry my name to those who know it not, shall taste none of the joys of that day when all the world shall know me, even unto the ends of the earth."

But, go out into the highways and hedges, and with all the power and skill you can command, compel them to give, until my coffers are filled, that my work may be done throughout the earth.

W. R. HOTCHKIN.

FINANCIAL EXHIBIT FOR SEVEN MONTHS.

The following gives the receipts for Foreign Missions from October 1, 1908, to May 1, 1909:

	1908	1909	Gain
Contributing churches	2,853	2,878	25
Contributing Sunday-schools	140	169	29
Contributing C. E. Societies	821	934	113
Individual Contributions	392	590	198
Amounts	$93,716 66	$118,895 87	$25,179 21

Comparing the receipts from different sources shows the following:

	1908	1909	Gain
Churches	$70,134 74	$79,794 50	$9,659 76
Sunday-schools	1,293 19	1,488 30	195 11
Christian Endeavor	6,327 42	6,684 29	356 87
Individual Offerings	6,049 79	12,493 83	6,444 04
Miscellaneous	1,070 84	1,992 95	922 11
Annuities	4,400 50	16,120 00	11,720 00
Bequests	4,440 18	322 00	*$4,118 18

*Loss.

Gain in **Regular Receipts,** $17,577.89; gain in **Annuities,** $11,720; loss in **Bequests,** $4,118.18. This gain encourages us, but we are not satisfied. We ask every church and Sunday-school to join us in the campaign of evangelizing the world. Remember the books close September 30th. Send offerings promptly to F. M. Rains, Secretary, Box 884, Cincinnati, O.

EDITORIAL NOTES.

And all thy children shall be taught of the Lord, and great shall be the peace of thy children.

Let Children's Day have the right of way Sunday, June 6th.

Melvin Menges, of Matanzas, reports seven baptisms recently at Union.

There has been an increase of about $12,000 in annuity receipts this year. Many more are expected soon.

Help to make this Centennial Children's Day the greatest in our history with $100,000 for heathen lands.

Many friends make a close study of the "Financial Exhibit" in each issue of the Missionary Intelligencer. We commend this course to all.

The prospects for Children's Day were never brighter than at the present time. All the signs point to a large increase in the receipts.

The churches in Woodford County, Ky., will in the future support their own missionary on the foreign field. This is a decided step in advance.

We are glad to report twenty-six new Living-links and the end is not

yet. We hope to have something good to report along this line after Children's Day.

The churches in Columbus, O., combine their offerings to support a missionary on the foreign field, and thereby become a Living-link in the Foreign Society.

There can be no more instructive and inspiring day than Children's Day for Heathen Missions. The pastors and church officers should arrange to make the most of it.

All the churches ministered to by the young men from the Bible College of Missouri, located at Columbia, including some twenty or thirty, have observed the March Offering.

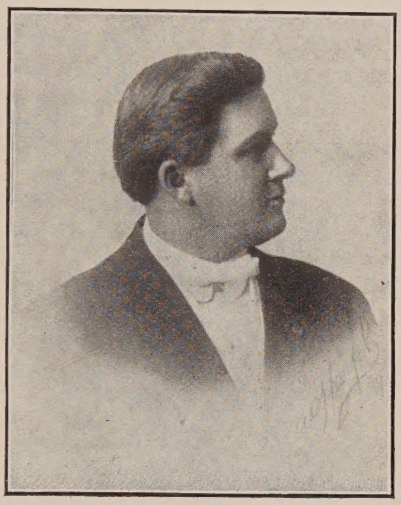
Great preparations are being made in the churches to attend the Centennial Convention, October next. One preacher thinks there will be a carload from his church alone.

The little church at Latham, Ill., made a splendid record in its March Offering. Their apportionment was $10. They sent $36.49. C. S. Weaver is the industrious minister.

How the orders for Children's Day supplies have come pouring in! Never before has such enthusiasm been shown. Our Sunday-schools are going to make it a real Centennial event.

The church at Capitol Hill, Des Moines, Iowa, H. E. Van Horn minister, becomes a Living-link in the Foreign Society. This makes twenty-five new Living-links since the first of March. And there are others!

The church at Bloomfield, Iowa, enters the Living-link rank in the Foreign Society. F. D. Ferrall is the minister. He and the whole church are greatly rejoiced over their success. Last year the church gave $60. Good increase!



H. E. Van Horn, Pastor

Capitol Hill Church, Des Moines, Iowa, which has recently entered the Living-link rank in the Foreign Society.

The church at Pasadena, Cal., becomes a Living-link in the Foreign Society. F. M. Dowling is the minister. This makes nine Living-links in the State of California. California is coming to be one of our great missionary States.

The Moravian Church is the greatest missionary Church in the world. It has a membership of 64,567. Of these only 6,197 live in Germany, its homeland. Of its members, 32,478 are upon the foreign fields where its missionaries labor.

The article in this issue on the steamer "Oregon" for the Congo is worth reading. Our Oregon brethren, who are raising this money, are challenging the consecration of many of our older States with many times their number in churches and resources.

If you have not ordered supplies for Children's Day, it is not too late. Send the name and average attendance of your school to Stephen J. Corey, Box 884, Cincinnati, O. If you can not observe the day June 6th, choose some later Sunday in the month.

Miss Edith Parker, of Columbia, Mo., who goes to Japan as a missionary this fall, under the Foreign Society.

The newspaper reports state that Mr. Roosevelt has visited the African Inland Mission at Machakos, East Africa, and has expressed himself as delighted with the good work done by the missionaries there. We may expect to hear from Mr. Roosevelt some interesting reports of African mission work on his return.

Many of our Sunday-schools keep up a constant fire of missionary education the whole year through. This is how the Sunday-school at Ulysses, Nebraska, does it. The superintendent or one of the teachers calls the attention of the school each Sunday to some striking missionary item from the Missionary Intelligencer.

A business man in China has given Dr. W. E. Macklin $3,000 with which to buy three acres of land adjacent to his hospital for enlarged work, and the Viceroy of Nankin has just given him $500 for his hospital. Dr. Macklin is now surgeon to the Imperial Maritime Customs, and commands a large influence throughout the empire.

Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth.

There are in the Sunday-schools of America 15,110,172 persons enrolled. If each of these gave one cent a week for missions, the grand total would be $7,857,289.44. If they gave one cent each month they would give nearly two million dollars. A cent a week would amount to as much as all the Christian people in America are giving to evangelize the world.

The church at Litchfield, Ill., was apportioned $40 for Foreign Missions. This did not suit the minister, Ben N. Mitchell, so he had the apportionment increased to $50. When he called for the March Offering he secured $83.26! Increasing numbers of pastors of this type are coming to fill our pulpits. This is one ground for hope in the future of our work.

All over the world prices are rising rapidly. This means that workers of all grades must be paid more than they have been receiving. And this means that the friends of this work must give on a larger scale than heretofore. Otherwise their representatives at the front will suffer need. If any suffer it should be those at home, and not those on the field.

Our churches are not stirred upon the subject of missions. The individual must be reached. The plea for aid must be made personal. Its ur-

gency must be emphasized. The people must know of the great work being done; of the wide-open doors of opportunity. Then there will be an abundance of men and money to evangelize the nations of the earth.

The last thing that A. W. Taylor did before leaving Eureka was to raise a thousand dollars as a Centennial Offering for Foreign Missions. With a thousand men filled with as much intelligent interest in missions, the Society would have an annual income of a million dollars. The Eureka church in recent years has taken a foremost place among the best churches in the brotherhood.

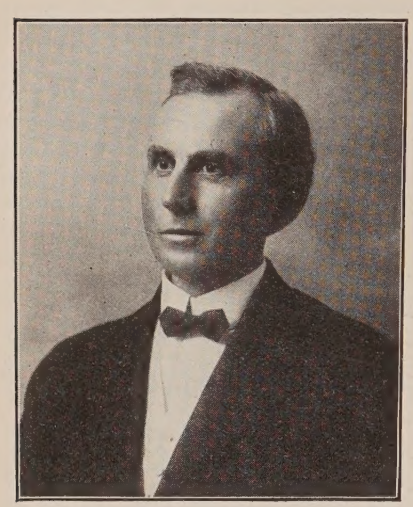
There are sixty young men in the College of the Bible, Lexington, Ky., who serve ninety-nine churches. About all of these churches observed the March Offering. If all our preachers were as loyal to the missionary cause as our great student body in all our colleges, there would be very few non-contributing churches. These students will give life and direction to the churches in later years.

The nations were never before so ready to hear the word of truth, the gospel of salvation. Doors are open on all sides. From every field the cry comes for reinforcements and for adequate equipment. Every open door is a call from God to enter in and take possession. If we fail to do our duty the opportunity will pass and the difficulties and obstacles in the way of the world's evangelization will multiply.

The Foreign Society has received $22,147 in cash and pledges for the two colleges—one at Vigan, Philippine Islands, and the other at Bolenge, Africa. The total amount required is $50,000. Of this sum, R. A. Long proposes to give $10,000 if we can raise $40,000 besides by August 1st. The time is growing short. It is hoped that the friends will make a note of

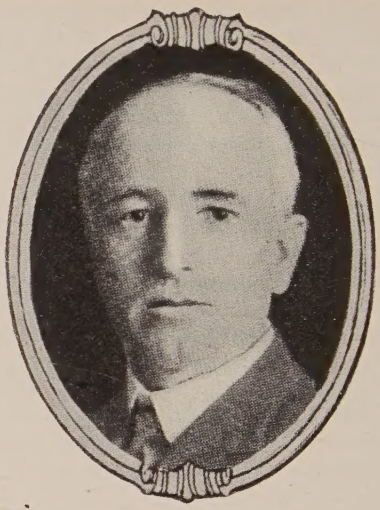
HEROIC MISSIONARY GIVING.

The "Fishertown" church of Winona, Mo., is made of people who work in a lumber camp and who receive small wages. The church has 49 members. Every member was represented in the March Offering for Foreign Missions. The church was asked to give fifteen dollars; it aimed to raise fifty, and did raise eighty-one dollars and fifty-one cents. This little church did as well as the large churches that give enough to support two or three missionaries. Alden R. Wallace is the minister. He stands to the right in the picture.



F. D. Ferrall,

Pastor Christian Church, Bloomfield, Iowa. This church becomes a Living-link under the Foreign Society.



F. M. Dowling,

Pastor of the church, Pasadena, Cal., which has just entered the Living-link rank in the Foreign Society.

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this. We must secure $17,853 for this special purpose in the next three months.

A striking statement was publicly made by J. N. Shenstone, of Toronto, at the recent Baptist Missionary Convention at Louisville, Ky. Mr. Shenstone is a wealthy business man. This is what he said: "I 'm tired of making money. I am going to devote the rest of my life and my fortune to the cause of God and religion." At the close of a session of the Laymen's Missionary Movement, he stated that he was going to devote his fortune to missionary work.

The Foreign Society is planning to erect a new building at Matanzas, Cuba. The new lot is one of the best locations in the city. Melvin Menges and wife, and Miss Williamina Meldrum are the missionaries there. They are doing a good work. The native church now has more than one hundred members. The Sunday-school numbers nearly 150. There is a flourishing Endeavor Society of about forty, and a new church has been organized at the near by town of Union, with forty members.

During the month of April the Foreign Society received $37,544, a gain of $4,430 over the corresponding month 1908. The churches as churches gave $31,404, a gain of $3,636. There was also a gain of seventy-nine contributing churches. The total receipts for the first seven months of the current missionary year amounted to $118,895, a gain of $25,179 over the corresponding time last year. The churches as churches have given $79,-794, a gain of $9,659. There has been a gain from every source of income except bequests, which show a loss of $4,118.

For many years the Foreign Society could say that it never had been

obliged to refuse any man who wished to go out as an evangelist. Every qualified man that applied was appointed and sent. This year it has been necessary to say to more than one man that the Society lacked funds to increase the force on the field. With the great increase in membership and with the marvelous increase in wealth, this is not something to which we can point with pride. A people with our resources are well able to quadruple the force of missionaries and at the same time to increase our gifts to all other deserving causes.

Train up a child in the way he should go, and even when he is old he will not depart from it.

The accompanying picture is of an instrument of torture used by the fanatical Romanists in Manila on great religious days. It is a huge paddle, on which is fastened a thick coating of wax. In this wax are embedded pieces of broken glass, which protrude from the surface a quarter of an inch. It is customary for those who go through certain penances to strip themselves to the waist and then suffer beating on the back with this horrible instrument. The backs of these religious victims are literally cut to pieces by this process. One of our missionaries purchased the paddle just after its use.

There is nothing equal to missions for keeping alive the evangelistic spirit. The spirit of prayer is most easily cultivated when there is concern for the heathen, and that spirit is never confined to the foreign field. The Christian who is anxious for the conversion of the heathen is very likely to show some anxiety for the conversion of those who are his neighbors at home. There is a very vital relation between the personal religious life and the salvation of the world. With the realization of the exceeding value of the human soul there comes a deep sense of one's own responsibility for that soul wherever it may be.

The Foreign Society has decided to disconfinue its work in Honolulu. With the exception of the Japanese and Chinese population, the island is practically evangelized. The Oriental population is very changing and unsettled, and the Chinese speak several dialects, making the work among them very difficult. There is a strong Hawaiian Congregational Missionary Society doing active work on the islands. Our work has always been small there. With the great opportunities which we have in the larger fields, and our inability to expend any large sum in Honolulu, it has seemed the part of wisdom and economy to withdraw. C. C. Wilson and his wife have returned to the United States and he will take a pastorate.

We hope that many of our people will attend one of the Conferences of the Young People's Missionary Movement to be held this summer. These Conferences are as follows:

Whitby, Ontario, Canada, July 2d to 9th.

Lake Geneva, Wis., July 2d to 11th.

Asheville, N. C., July 2d to 11th.

Silver Bay, Lake George, N. Y., July 23d to August 1st.

Sunday-school and Missions Conference, Silver Bay, Lake George, N. Y., July 15th to 22d.

Here is a rare opportunity to combine a delightful vacation with a rich spiritual and intellectual feast. These Conferences are brief training courses

for missionary leadership in the local congregation. The rates are reasonable.

Write H. A. Denton, Y. M. C. A. Building, Cincinnati, or Stephen J. Corey, Box 884, Cincinnati.

G. H. Brown,

Pastor Christian Church, Charleston, Ill. This church is now a Living-link in the Foreign Society. It will support Miss Edna V. Eck at Bolenge, Africa.

Chas. E. Cobbey, minister of the church at Chester, Nebraska, referring to their Home Missionary offering, says: "Some thought that because we had given so much to Foreign Missions we would not do justice to Home Missions. In fact, they were afraid that we would not raise our apportionment, which was $35. We took the offering last Sunday, and it amounted to $85. We believe enough will come in to make it $100. As with the other offering, no one present gave a great amount, but it was getting the majority to take a hold." Brother Cobbey reflects the experience of other live missionary men. Foreign Missions never hurt Home Missions. On the contrary, they stimulate all missions. When a church is filled with the missionary spirit it wants to give, not only to all missions but to the local work at home. "The light that shines farthest shines brightest nearest home."

Theodore Roosevelt recently spoke before a Methodist missionary convention in Washington on "A Square Deal for Africa." Among other things, he said the following: "The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing as never before the real needs of mankind, and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interests of commerce and growth. But, above all, there must be moral power, established and maintained under the leadership of good men and women. The upright and farseeing statesman, the honest and capable trader, the devoted Christian missionary represent the combined forces which are to change the Africa of to-day into the greater and better Africa of the future."

In the Sunday-school we have available a great missionary organization already perfected. It is difficult to organize new things in our churches. The Sunday-school is a mighty missionary agency already equipped. It is an engine ready to be started going. The machinery and steam which it already has will easily pull the missionary load. In fact, the great locomotive is already running at a high rate of speed. All that is needed is to harness the engine to a big load instead of a small one—to enlist the school in a world task as well as a local one.

NEW LIVING-LINK CHURCHES.

The following new Living-link churches have been enrolled since the first of March last. They do not include those faithful churches enlisted in former years:

California—Fresno, J. R. Perkins; Long Beach, F. M. Rogers; Pasadena, F. M. Dowling.

Illinois—Champaign, S. E. Fisher; Charleston, G. Brown.

Indiana—Bloomington, J. C. Todd.

Iowa—Bloomfield, F. D. Ferrall; Des Moines (Capitol Hill), H. E. Van Horn; Centerville, J. H. Booth.

Kentucky—Georgetown, H. C. Kendrick; Woodford County.

Missouri—Hannibal, Levi Marshall; Mexico, Monroe County, W. M. White; St. Louis (Hamilton Ave.), L. W. McCreary; Paris, F. W. Allen.

New York—Brooklyn (Sterling Place), Herbert Martin.

Ohio—Alliance, C. B. Reynolds; Columbus (Combined); Elyria, J. P. Sala; Youngstown (First), J. R. Ewers.

Oklahoma—Oklahoma City, J. H. O. Smith.

Texas—Ft. Worth (Tabernacle), E. M. Waits; Dallas, J. O. Shelburne; Greenville, W. T. Hilton.

The whole number is 25, and we are expecting others before the close of the year.

ITEMS OF INTEREST.

The World's Sunday-school Convention will meet in Washington, D. C., May 19 to 24, 1910.

The first Protestant missionary, J. Liggins, arrived in Japan, May 2, 1859, or just fifty years ago. Many things have happened in that land since then. Little did Mr. Liggins know of the far-reaching effects of his initial work.

The total bank clearings of the United States for the month of April this year amounted to the stupendous sum of $13,569,566,971, or an increase of thirty-nine per cent over the corresponding month in 1908. The American people are the richest people in all the world, and should do more for the world's evangelization.

It is said that America has spent about $6,000,000 in Turkey for her education and betterment in less than 100 years, and each year sees an investment of about $500,000 to sustain and enlarge the Christian enterprises which have been planted. Christian influences in that land have helped to bring about the present changes.

The Laymen's Missionary Movement plan a national campaign in the United States for the fall of 1909 and the early part of 1910, in which all Protestant people are to be enlisted. Big campaigns are to be carried on in fifty-two cities and lesser campaigns in one hundred smaller cities. These are certain to be great events. Our own people should be in the forefront and help in every possible way.

The increased wealth of the United States has been tabulated as follows:

1850 $7,000,000,000, average wealth per capita, $3 8.

1860 $16,000,000,000, average wealth per capita, $514.

1870 $30,000,000,000, average wealth per capita, $780,

1880 $43,500,000,000, average wealth per capita, $850.

1890 $65,000,000,000, average wealth per capita, $1,099.

1900 $88,000,000,000, average wealth per capita, $1,165.

1904 $107,000,000,000, average wealth per capita, $1,310.

These figures are worthy the careful study of every enlightened, growing preacher and every man who has consecrated himself to the world's evangelization.

EDITORIAL.

THE INCREASE CONTINUES.

The healthy increase in the receipts for Foreign Missions continues. A careful study of the Financial Exhibit will reveal some interesting and encouraging facts. We are really encouraged over the record which the friends are making. There is no "boom." The increase is all around and healthy. Our people are growing in a knowledge and in appreciation of Foreign Missions. The increase in receipts up to May 12th amounts to $27,286. The increase in the receipts from the churches as churches amounts to a little more than $9,000. We are hoping for an increase from the churches of at least $15,000 before September 30th. We are happy to report twenty-five new Living-links, with others hopeful. The receipts from annuities are about three times as much as for the corresponding time last year. There has been an increase in the receipts from every source except bequests. This campaign which has been so well started must be pushed vigorously. Let us see to it that a gain of at least $50,000 is made. We believe this will be done. Every church and Sunday-school should be in line this Centennial Year.

Another important matter. It will be remembered that R. A. Long proposes to give $10,000 toward the new colleges at Vigan, Philippine Islands, and Bolenge, Africa, upon the condition that $40,000 besides is secured in cash and good pledges by August 1st. We now have about $26,000 of the $40,000. Only $14,000 more is needed to insure the $10,000. We ask every friend to help us on this amount quick! Personal gifts. *Personal gifts!*

Let the whole column move as one man.

The Sunday-school has a monopoly on young life. All future missionary preachers, all future missionary leaders, all future missionary givers, are now in, or will sooner or later be in the Sunday-schools. Our whole future missionary movement is embryonic in the Sunday-school now. Why is military training the most strategic move at West Point military academy? Because West Point has in it the future leaders of our army—to neglect military training there would be to neglect the very thing for which the school exists. Why is missionary training the most strategic thing in the Sunday-school? Because the Sunday-school has in it the future leaders of our missionary movement. It's pupils are the Lord's only earthly asset for the human side of the world's redemption. The Sunday-school is the future church in training for service. To neglect missionary training in the Sunday-school is to neglect the very thing for which the Sunday-school exists.

THE VALUE OF CHILDREN'S DAY.

In the twenty-eight years since the establishment of Children's Day, the annual contributions have grown from $750 to $75,180, and the number of contributing Bible-schools from 198 to 3,742. The total amount contributed during these twenty-eight years is $858,563.

Large as this amount is, it would seem larger if, instead of cold figures, we could present a picture of the chapels that have been built, the hospitals that have been supported, the schools that have been conducted, the suffering that has been relieved, the heathen darkness that has given place to Christian light. But, however measured, it is a great work. During the past year about one-fourth of the total receipts of the Foreign Society came through Children's Day.

But valuable as is this contribution of over $75,180, and important as is the Christian work done with this money, both are insignificant as compared with the educating influence of the Children's Day campaign upon the givers themselves. The matter of chief importance is not to get the baby's penny, however considerable the sum may be in the aggregate, but to implant an interest in missions, and to form the habit of missionary giving in those who will be the backbone of our churches in the next generation. You are commanded to bring up your children in the nurture and admonition of the Lord, and that command can not be obeyed in its fullness without training the children to know and love and help in the work of extending the kingdom of God. "Train up a child in the way he should go, and when he is old he will not depart from it;" he can not depart from it, for the habit makes the man. One who has been diligently and intelligently and systematically trained during the impressionable years to realize his responsibility for the support of missionary work, can no more get away from that sense of responsibility than he can get away from his shadow. "When he is old he can not depart from it."

Twenty years from now our Foreign Society ought to have an income of a million a year—and that as a minimum. Why not? It can be done if we have in our churches at that time half a million men and women who have been trained from childhood to systematic missionary giving.

We therefore recommend that in planning for the observance of Children's Day the methods be chosen with especial reference to the cultivation of an interest in missions, and that prominence be given to methods which will tend to make missionary giving a habit as continuous and regular as going to church and Sunday-school.

Recognizing the value of such inspirational services as those which are customarily held by our Bible-schools on Children's Day, the first Lord's

Day in June, we recommend that the observance of this day be encouraged in all possible ways, making it a high day of missionary enthusiasm and unselfish joy for the children. Children's Day should, however, be considered as the culminating point in the school's missionary work for the year—and not as the whole work. It is possible to raise a good collection by a special service on one day of the year with a few weeks of preparation, but it is not possible in this way to accomplish the more important part of the work—development of the missionary spirit, the inculcation of the sense of personal responsibility, the establishment of the lasting habit of supporting all missionary enterprises.

There are two elements in the observance of Children's Day. First, information, interest, and enthusiasm about missions; second, giving for missions. It is the judgment of many good people that steps ought to be taken to make both of these elements continuous through teachers and by the superintendents, and it would be effort well expended if National and State secretaries should send out occasional bulletins of information for such use.

With regard to the second element, the collection, we consider it of equal importance to make this continuous through the year, in order that it may become habitual. A child can not form the habit of doing anything once a year. The period is too long. But a child can form the habit of doing a thing once a week. In a few individual schools and classes such plans are already in operation. In some schools a penny collection for missions is taken every Lord's Day. Some teachers, by way of preparing for Children's Day, reserve a certain per cent of each Sunday's contribution in the custody of a class treasurer, and at the end of the year bring forth this fund as the offering of the class for Foreign Missions. The plan is a good one, but if generally adopted, even by all the classes of a single school, a missionary treasurer for the school might take the place of a separate treasurer for each class. Other equally effective plans may be advised, but, whatever be the details of this plan, we strongly recommend that in this work the emphasis be laid upon these two points:

First: The value of missionary training and habit as greater than the value of the cash.

Second: Systematic weekly giving for missionary purposes as both productive of larger collections and essential to the formation of those habits of generous giving upon which depends the spiritual health of the church at home as well as the triumphs of the cross among the heathen.

A JAPANESE KINDERGARTEN BAND.

Photo by Young People's Missionary Movement.

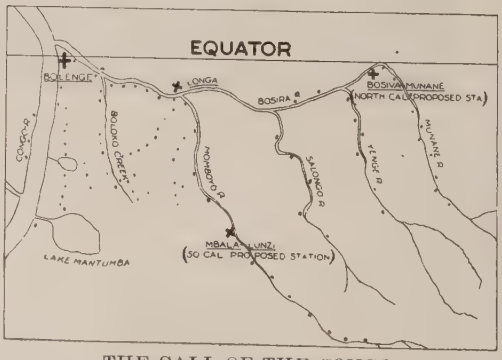
There is no more interesting or profitable missionary work in Japan than that among the little tots. The above picture shows the little band in the famous kindergarten at Hiroshima, Japan. Readers of the "Lady of the Decoration" will recognize this school. Japan teems with children. They are accessible to the missionary. Thousands of them are gathered daily in the mission kindergartens and taught. This is a rare opportunity to preach the Gospel. These little folks never get away from daily influence and teaching of the Christian missionary. As the children grow older, many of them enter the higher missionary schools and are led to Christ. These tiny Japanese children are taught Christian hymns and verses of Scripture by the missionary. They go home to their heathen parents to sing these beautiful songs, and many times to bow their heads and say grace above their little bowls of rice. Many a parent is reached in this way. Miss Rioch, Mrs. Stevens, Miss Asbury, Miss Oldham, Mrs. Madden, and, in fact, nearly all of our women missionaries in Japan are doing effective kindergarten work.

A MISSION STEAMER FOR THE CONGO.

We have had few missionary enterprises that have aroused more interest than that of providing a steamer for our work in Africa. The campaign for this boat was launched by Dr. Royal J. Dye at the State convention in Oregon last year. Immediately our Oregon brethren took up the matter and began to raise funds for the steamer, which is to be called the "Oregon." It was estimated that $15,000 would build it and transport it to the Congo. The campaign for these funds has been remarkably successful. Our Oregon churches are few and most of them small, but they have entered into this work with true apostolic zeal.

Brother George C. Ritchey, pastor at Newburg, Oregon, was made chairman of this steamer committee. He has worked night and day on this enterprise. Although a busy pastor in a mission church, he has been able to plan and push for the "Oregon" until he now reports $10,800 in cash and good pledges. This is a splendid record. He is confident that the remaining $4,200 can be reached by the time of the Pittsburg Convention. It is the hope of the Foreign Society to very soon be able to let the contract for this steamer. It will have to be built in England or America, then be taken to pieces and shipped to Africa. On arrival at the mouth of the Congo River, the boat must be reshipped on a steamer up the river. About five hundred miles up it must be unloaded and shipped around the rapids by rail. Then again it will be loaded on a steamer, which will take it the remaining 400 miles to Bolenge. When it once reaches that station it must be unpacked and piece by piece set up ready for work on the Congo and its tributaries.

Dr. Dye, speaking of the necessity of this steamer, says: "Bolenge, by virtue of its situation, commands the great Bosira River and its tributaries. Seven miles above Bolenge the Bosira flows into the Congo. Its course lies entirely within the great Equatorial zone, and drains a large and populous section of the Congo Free State. Its banks and adjacent country are inhabited by a nation called the 'Nkundo,' to whom our mission has become responsible for their knowledge of the Gospel. There are pos-



THE CALL OF THE CONGO.

The great Bosira Region, now open to our missionaries. Here are 1,000 miles of navigable waterways, and 5,000,000 heathen people. Our missionaries and native evangelists are the only workers in this field.

sibly five millions of people speaking that one language, said by Dr. Geo. Grenfel, the great missionary explorer and pioneer of the Congo, to be the largest of all the tribes of Congo, Africa. There are about 1,000 miles of navigable waterways open to us up the Bosira, 'highways' prepared of our God for his messengers. By virtue of our situation at Bolenge we have become responsible for this vast section.

"Sixty miles down the river the mighty Mobange empties into the Congo. This river reaches to the north and touches the borders of the great, unevangelized Soudan, from Lake Chad on the northwest to the Bahr el Gazal of upper Egypt on the northeast. Here lie other lands to be possessed, challenging our largest and most heroic effort, after we have taken the great Bosira for Christ.

"It is absolutely indispensable to a large work such as we shall do, and an economy. No other mission steamer is available to us for any exploratory, evangelistic, or freighting purposes up the Bosira. Even for the missionaries of their own missions are they rarely available for any special work; how much less can we hope to depend upon them! We are paying these other steamers $2,000, more or less, for freight alone to Bolenge.

"Thousands of villages are within reach of a gospel steamer whose herald could penetrate vast dark and sinful sections of that great river, and to whom the 'Oregon,' the battleship of our King, would bear the blessed news of salvation, not only for the first time, but again and again, till our Christ and his chosen out of many tribes and sections now in very ignorance of him will bring joy and gladness into the sad, unhappy lives of the dark-skinned pagan cannibals of this, our 'regions beyond.'"

DR. DYE RETURNS TO AFRICA.

After a refreshing, although a strenuous vacation, Dr. Royal J. Dye, our apostle on the Congo, returns to his station at Bolenge. Thousands who have come under the spell of his matchless plea for the wronged people of that land will follow him with their prayers. The message that he has brought to our churches has been instructive and inspiring. We see Africa through new eyes. We feel for Africa with a larger and warmer heart. No missionary of the Foreign Society ever aroused more of our people or stirred them deeper. His home coming seems to have resulted in three definite and important steps:

1. At least one new station in Africa with the salaries of the missionaries provided.

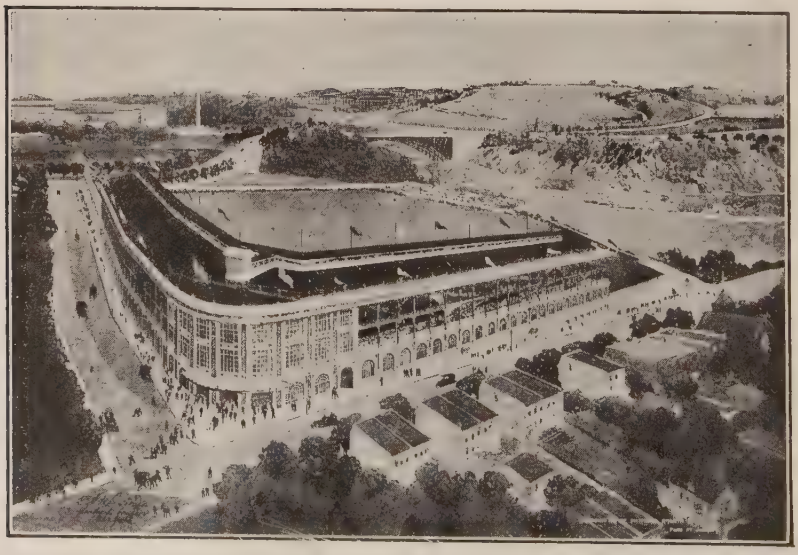
2. A new steamer for the upper Congo, to be known as the "S. S. Oregon." The friends in the State of Oregon are raising the money for this enterprise and feel most hopeful of reaching $15,000 for the whole cost of building and the transportation to the missionary field.

3. A college or training school for native evangelists at Bolenge. This is the key to the evangelization of that land.

These are marvelous results, and these are by no means a full measure of all that he has done to quicken the steps of our people in the world's evangelization. No statistician can tabulate all that he has accomplished. Dr. Dye has taught us a new lesson in sacrifice, given us a fresh and more real sense of true humility, and has cleared our vision and sweetened and enriched our lives.

Dr. Dye returns without Mrs. Dye and the children. This is a fuller sacrifice than he has hitherto made. They both make the surrender without a word of complaint. This they do for Christ's sake and the redemption of those in the black night of the Congo. No man was ever blessed with a more cheerful and helpful wife or sweeter and more comforting children. The return will be a long, lonely, tedious trip. The least we at home can do is to hold up his hands and follow him with our most earnest and devout prayers while he battles for the Lord on our behalf. No truer soldier and one with steadier aim and loftier purpose ever stood in the forefront of the conflict. He will receive a great welcome by the devoted and enthusiastic native church, the loyal missionaries, and all who know his earnest life at Bolenge.

A CENTENNIAL CONVENTION AUDITORIUM.



Amphitheater for Centennial Communion at Pittsburg, with seats for 25,000. Convertible into three auditoriums of 3,000 to 5,000 capacity each.

CONTRIBUTED ARTICLES.

FROM TACHIENLU TO BATANG.

MRS. J. C. OGDEN.

It has been about four months since I last wrote. In the meantime, we have moved from Tachienlu to Batang and have been here just three months to-day. We reached Batang after traveling seventeen days in chair and on horseback, on October 31st. We had a very pleasant journey: no rain at all, and only one real hard snowstorm. We were delayed one day, waiting for yak and horses to carry our goods. Everything is carried on the backs of these animals from Tachienlu to Batang. Each animal carries about 160 pounds. We moved our dishes, fruit, and all necessary things. Our furniture we could not bring. In this country we must carry our bedding and cots along with us in traveling, as there are no beds that a foreigner can use. They have everything imaginable in them. On this road there is no bedding at all, I believe, for travelers. In China there is, but none in Tibet. We crossed twelve mountain passes, ranging from 14,000 to 16,500 feet high. We feel sure that we have done the right thing in moving our station to Batang as the country is almost purely Tibetan. There are a few Chinese officials, soldiers, and merchants here.

Mrs. J. C. Ogden.

The Tibetans are very friendly in this place. Until last summer, they had only seen a few foreigners, and no foreign women at all. People ran from me all along the road. I suppose they thought sure the devil was coming to take them. If I had a chance to smile at them, it seemed to take away from them a great deal of the fear. In Batang they are very friendly and come to see us often. Last Sunday we had about fifty to come to our place to church, and we did not miss the opportunity of preaching to them. We have no preaching place except our homes at present, but hope to have real soon. Carpenters are so slow that we can't get it done. We have a house rented for dispensary and preaching place.

Since arriving, we have fixed a place to live. The houses are all built of red mud, and are so dirty and dark on the inside that it is impossible to live in them without repairing them. Besides, we did not have a table to eat on except an old Chinese table that we had borrowed from our landlady. We are still using boxes for dressers, washstands, etc., but have made a dining table and a few other things. We hope to be a little more comfortably settled soon, and I am sure we shall enjoy our work more and more as we get the language better. We are studying hard every day,

and can be understood by all the natives. There is a fine opportunity here for learning the language, as there are so many Tibetans around us all the time and not one of them can speak a word of Chinese. Our landlord's family, slaves, children and all, are about twenty, and we occupy one-half of the house with them. Down under our rooms is the stable for horses, yak, sheep, hogs, etc. This is very trying, but we must put up with it all as every house in Batang is the same. We can not build at present for we have no money. I wish some of our rich American brethren could visit us and see where we have to live and all our surroundings; I feel sure they would help us build here. The ignorance of these people and the awful surroundings are hard enough, and then to settle down in one of these holes for several years is enough to almost discourage and dishearten any one. Something surely will be done in the near future to help us get good comfortable homes. If we ever get to build it will be expensive, as lumber, brick, lime, etc., must be prepared in the crudest ways.

Batang, via Tachienlu, W. China, January 31, 1909.

[The Foreign Society needs a hospital, a chapel and two mission homes in this new and important station on the border of Tibet. This is one of the most remote stations in the world. It is 2,400 miles from Shanghai, China. Mrs. Ogden is the Living-link of the Norwood (O.) Church, and this article was sent to W. J. Shelburne, the pastor, who read it to the Church and by whose courtesy it is published.]

A CHINESE BUSINESS MAN TO THE RESCUE.

DR. W. E. MACKLIN.

I was traveling on the steamer on my way from Kuling to Nankin and, as is my wont, distributed tracts among the Chinese passengers. Among the passengers was a jovial, stout business man with whom I had a good deal of conversation, but I had hardly mentioned the hospital. As we walked up and down the deck, he said: "I like to do charity. I will give you $300 for your hospital." I said, "Thank you, but first come and see the hospital." He came and looked around, and asked if we owned the property (land) north. I told him we did not, and he asked why. I replied that we did not have the money. He said that he would buy it. He tried to, but the owners asked two prices. In the meantime, I was negotiating for a large piece of land east of the hospital. He said he would pay for it, $3,000. We now have this land, one of the finest sites in the city, three acres. I am planning to enlarge my hospital accommodations, as we are crowded. I am aiming to tap some of our local plutocrats, but would not object to a few thousands from some good friends at home.

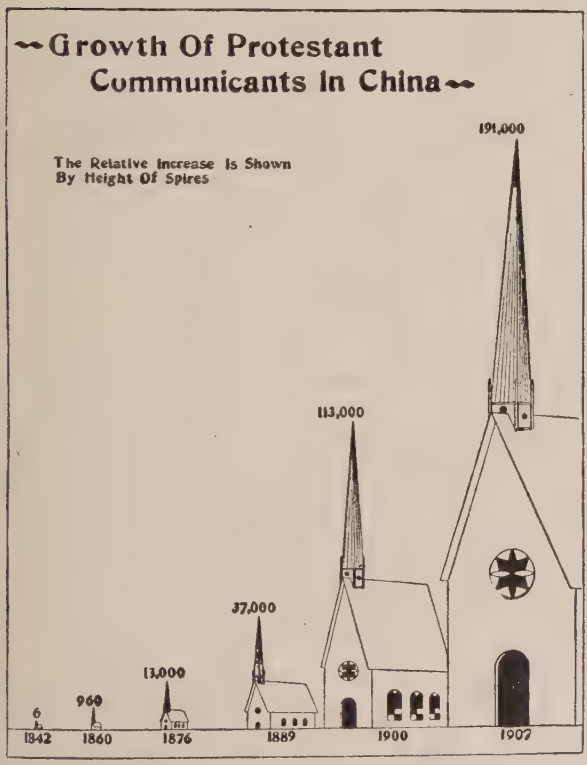
Dr. W. E. Macklin.

I have a native building on the land that will hold my overflow for some time. I think that it is my pauper work that appeals to the imagination of the rich. I feed, clothe, and bed about fifty poor, helpless fellows of the Lazarus type. I like to do this work, and hitherto the money has come locally. I hustled around and got money, and am now surgeon to the Imperial Maritime Customs, Tientsin and Pukeo Ry., British Consulate, etc. It is hard work and ties me down without a colleague, but it is a satisfaction to be able to do something independently.

I am hard up and so I wrote a letter to the Viceroy, and he has just sent me $500.

We are praying for help for our beggar work.

Nankin, China.



Robert Morrison went to China one hundred and two years ago. He was the first Protestant missionary to that great Oriental country. He spent seven years in patient toil before he made his first convert. His associate, Milne, prophesied that at the end of the century there would be one thousand converts to Christianity in China. At the great Shanghai Conference, two years ago, the various missions reported 178,000 native members and 800,000 adherents. It is estimated that the number of native Christians at the present hour in China is about 191,000. Many Christian people criticised Milne for this rash prophecy of one thousand converts in one hundred years. How little they dreamed that there would be nearly two hundred times that increase! Such statistics can not be dry and uninteresting. They shine with heavenly light. Who will dare prophesy what the coming hundred years will bring forth in that great nation?

MISSIONS A MAN'S JOB.

J. A. WHARTON.

This is the verdict. Although it condemns man, as judge, I rule the finding of the jury is according to the law and testimony. If man, ease-loving man, objects, when the evidence is examined, his objection must be overruled.

I. Missions Should be a Man's Job.

The world's jobbers are men. Man's is possessive. He should possess a job, for what is man without his job? A vine, reaching upward, without trellis for support.

1. *By Nature.*

Man was first made, hence a leader. Had God intended woman to lead, and man to tag on behind, she would have been first finished, and man would have been the rib-end remnant instead of the whole thing.

Man was made biggest, strongest, best fitted to climb mountains, ford rivers, and endure the hardships of the mission field. He is equipped to fight the wild beasts. It is to be feared, however, that man's conflict with the best of Heathenism has been by proxy—woman.

"In the world's broad field of battle,
In the bivouac of life,
You will find the Christian soldier
Represented by his wife."

Man is killing heathenism as "Betsy and I killed the Bear." I, the man, Betsy's husband, held the door that shut Betsy and the bear in the same room, and it was Betsy kill the bear, or be killed by the bear. So Betsy killed the bear, and "I" told how Betsy and I did it. So man has pushed woman out into the mission field, and is holding her there until she kills the beast. Although she has dealt Heathenism some hard blows, that does not prove it is her job. Man's tag is on that bear.

2. *By Cash Endowment.*

Man has the "long green" in the big pocketbook. Woman has pin money in the small change purse. She sells butter, eggs, chickens, and ducks. With the proceeds she furnishes the table, clothes herself and baby, supports her home church, and out of what is left gives the larger share of missionary money to help man make a respectable showing on his work. Well done, woman; but thinkest thou, O man, thus to escape the judgment of God? Expectest thou that woman can save the world with a tithe of the strippings of the cow or the fruit of the hen? Quacks the ducklet, "Nevermore, nevermore." It 's shabby mean to expect it. The crow of the rooster ought to cause many a man to go out and weep as bitter tears of penitence as it did Peter.

3. *By Divine Order.*

To men, not to women, Jesus said "Go." To men on Pentecost came the endowment of the Holy Spirit. The apostles to the Jews were men; likewise to the Gentiles. It was to men that the Holy Spirit said, "Separate to me Barnabas and Saul for the work whereunto I have called them." If guided by the Word, man can not escape that "Son, go work in my vineyard to-day."

So Nature, Money, and God bear united testimony as to man's job.

II. Man's Attitude to His Job.

It has not been the happiest. With "Go" ringing in his ears, he has gone, *but to sleep,* and the Macedonian call, "Come over and help us," has been answered by snores loud and long.

Men, in relation to any large public enterprise, will divide into three classes. The Constructors, the Obstructors, the Destructors. Constructors, the workers; Obstructors, the sitters; Destructors, the kickers. Man, in his attitude to missions, may be Anti-missionary, O-missionary, or Go-missionary. Hence he is declined Gomi, Omi, Anti. The Anti opposes, the Omi dozes, the Gomi goes.

A tramp, sent into a cellar without supervision to make some kindling, among other things split up a new wash-tub. Our tub is missions. The Omi sits upon it, the Anti kicks it, the Gomi uses it to clean up the world.

In the apostolic days the Gomi predominated. But in the centuries since Devilution has produced many Antis and Omis. When evolution shall have finished her work there will be but the highest type, the Gomi. Now, Gomi is masculine, and by interpretation means *Go Men.*

So, while missions is a man's job, he has sublet it to the women and children.

III. Regarding the Job in General,

The Court feels it incumbent to say:

It is sufficient in size to engage man's best effort—"All the World."

It is dignified enough to be attractive—"The King's Business."

It has promise of successful completion—"Lo, I am with you alway."

The verdict being just, man's past shirking is inexcusable.

The sentence of the Court, in view of aggravated negligence, is that man be fined $400,000, payable in full before September 30, 1909, to the Foreign Christian Missionary Society. Further, that he be confined to his job at hard labor until it be completed.

If he will not work, neither shall he eat. If he obey not this mandate, for him in the day of judgment the furnace shall be heated seven times hotter than for Sodom and Gomorrah.

Minerva, Ohio.

A NEW MEASURE OF AMERICA'S GREATNESS.

W. J. LHAMON.

Prof. Frank Byron Jevons, of Durham University, England, delivered this year the Hartford-Lamson lectures on the general theme, "The Religions of the World." The lectures have been published in book form with the title, "An Introduction to the Study of Comparative Religion." It is not my intention to review the book. The above is stated simply to introduce the following noteworthy paragraph from the last pages of it. Prof. Jevons is a scholar of the first rank, and he is an Englishman. The paragraph should be read in view of these two facts. Here it is:

W. J. Lhamon.

"Christianity can not be stationary; if it stands, let it beware; it is in danger of falling. Between religions as well as other organizations there is a struggle for existence. In that struggle we have to fight—for a religion to decline to fight is for that religion to die. The missionary is not engaged in a work of supererogation, something with which we at home have no concern. We speak of him as in the forefront of the battle. We do not usually or constantly realize that it is our battle that he is fighting—that his defeat, if he were defeated, would be the beginning of the end for us; that on his success our fate depends. The metaphor of the missionary as an outpost sounds rather picturesque when heard in a sermon—or did so sound the first time it was used, I suppose—but it is not a mere picture; it is the barest truth. The extent to which we push our outposts forward is the measure of our vitality. Six out of seven of our missionaries come from the United States of America. Until I heard that from the pulpit of Durham cathedral, I had rather a horror of big things and a certain apprehension of going to a land where bigness, rather than the golden mean, seemed to be taken as the standard of merit. But from that sermon I learnt something, viz., not only that there are big things to be done in the world, but that America does them, and that America does more of them than she talks about."

This is a new standard of measurement of greatness. All the politicians and most of the statesmen have overlooked it. The man of commerce has gone on his way paying no attention to it. Never a "Fourth of July" celebration has been inspired by it, and thousands of preachers with their followings have given no heed to it. But the Christian scholar sees it, and bravely speaks it out.

We may bring an application close home to ourselves. As a church and brotherhood and people we shall be great in proportion as we *fight*—

using our English scholar's word. But the fight must be of the sort he indicates, not the suicidal one of turning our swords against our own ranks at home. It must be of the ancient Pauline kind. Looking back from his last days on his majestic missionary career, that glorious hero of the cross cried, "I have fought a good fight; I have kept the faith." It must be a fight of the William Carey kind, and of the David Livingstone kind, and of the Adoniram Judson kind. It must be a fight in which we who do not go to the front gladly furnish the means of warfare for those who do. Our Centennial should not be so much a glorification of our past as a battle cry for the future. Let us not set up at Pittsburg gravestones as though marking for ourselves a dead century. Let us build larger laboratories, workshops, arsenals. More soldiers to the front, more supporters at home, more fervent love, a boundless hope, and absolute daring under the imperative commands of our Captain—these are our needs.

"Fling out the banner; let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which our Savior died."

Columbia, Mo.

NEED OF A BIBLE COLLEGE AT BOLENGE, AFRICA.

III. The Lesser Commission.

A. F. HENSEY.

The proposal to establish a Bible college at Bolenge touches the heart of more than one missionary problem. In what sense is Africa to be evangelized by missionaries? Mature thought in regard to the program of Jesus will convince you that their chief duty is to establish an African church, and lay upon it the burden of evangelizing its own native land. But you think at once, "That can not be accomplished save in many years." Of course not. Yet are missionaries always to be there? Shall the native churches at Longa and Bolenge be forever wrapped in swaddling clothes, or through all the years only be able to toddle when held by the hand of a white man? Dare we not to hope that one day they may be untied from the missionary "apron string" and be allowed to work out their own life? It may be that it will be a hundred years before these churches, born only yesterday, out of the grossest heathenism, are ready for self-government. So be it—the longer the time it is going to take to bring to pass independent churches of Christ in Africa, the more imperative the need to establish this college at once. That is only long-sighted wisdom, which plans ever for the future, and the sooner one sows the sooner he will reap!

Perhaps we need to be reminded now and then that missions do not

exist to make great missionaries. On the contrary, the great men of missionary history are the incidentals, not the objects of the enterprise. They are but sparks thrown off from the anvil—the steel forged is the character of the reconstructed nation, wrought out at God's forge by the hammer of his gospel. And if a spark glow in unwonted luster, it is well to remember that no such sparks could be thrown off save at a mighty forging, and turn from the missionary to that in which his heart is reincarnated—the native church.

Obedient to the Great Commission, your Congo missionaries have tried to preach the cross in fidelity, and have established at Bolenge and Longa native churches of Christ after the New Testament order. But there is a *Lesser* as well as a *Great Commission,* if one may call an inspired principle "lesser" simply because it comes a little later in the divine order. You will find this "Lesser Commission" in Paul's second letter to Timothy:

"And the things which thou hast heard from me among many witnesses, the same commit unto faithful men, who shall be able to teach others also."

This is, if you require one, the Scriptural charter for the Bolenge Bible College. May I ask you to comprehend part of its meaning? It means that we ought to prepare for this native Congo church *a ministry, an eldership, and a diaconate fitted to carry on there the work of our Lord when the missionary is no more!* Well might these words of Paul be inscribed above the portal of this school, and under them that other sentence of his:

"Lay hands hastily on no man."

It is hardly necessary to say that the evangelistic note will be preeminent in this school to be founded on the banks of the Congo. We are hardly beginning in that Belgian colony. Only two stations have been established—at least ten more ought to be occupied before we penetrate into the interior as far as have the traders. And surely the Church of Christ does not intend to be outdone by those who seek only for the things which perish? The first work of the proposed school will be to train a large number of badly needed evangelists, for each of whom a hundred fields are waiting. But they must of necessity be "pastor-evangelists." Everywhere they preach they will pluck some brands from the burning. He must gather these converts from heathenism into little Christian circles, or branch churches. In that land the new convert has not one single circumstance in his surroundings to help him to be true to Jesus Christ. All around him his old life presents alluring temptations. All his help must come from above. So the crying need now is for evangelists who know the gentle art of shepherding and feeding the lambs who live among wolves. He must teach them the way of prayer, the joy of giving, the

obligation of preaching—with firm, kindly hands he must mold them into Christian men and women.

But this story of the need of such a school at Bolenge is too long to be told. It is the same old, never-comprehended story of how a life may be reduplicated in other lives, and great principles be perpetuated in stable institutions. The average service of a Congo missionary is not over five years, but those whom he teaches will perpetuate through all the years the gospel he loves.

"The world goes on, and happiest is he
Who in suchwise views immortality,
That, should he sleep forever in the grave,
His work goes on, and helps the world to save."

Bolenge, Africa.

CAN WE STAND THE TEST?

MARION STEVENSON, NATIONAL SUPERINTENDENT OF BIBLE SCHOOLS.

The Book of Acts has been a favorite book among us and we are probably better acquainted with it than any people who ever studied it. It is commonly considered among us as the book of conversions, and this estimate is just and correct as far as it goes. We have done the religious world a valuable service in emphasizing this evident characteristic of the book.

This, however, is not the chief characteristic of the Book of Acts, and should not occupy our attention to the exclusion of the larger meaning. Acts of Apostles is the simple, straightforward story of the successful prosecution of the great missionary program of our exalted Lord. According to his program as outlined in the eighth verse of the first chapter, the Gospel was to be carried from Jerusalem to the uttermost parts of the earth. Chapter by chapter we read the story of the part which the apostles and the church under the leadership of Peter and Paul had in the accomplishment of this great purpose. To overlook this feature of the book is to miss its meaning.

Since the first of the year we have been studying Acts of Apostles anew in all of our Bible schools. Never in our history have our Bible schools reached so many people as during the past few months, consequently there has never been a time when so many people have been studying this great book, and never has it been studied so carefully.

What has God a right to expect of us as a result of this widespread and diligent study of this marvelous book? Nothing less than this: that the whole church, from its youngest member in every Bible school to its maturest supporter should be moved by a deep, strong, intelligent missionary zeal which will surpass anything that the church has ever before experienced.

If this be not the result of our study of the book for the past few months, it will mean that we have been studying it indifferently under careless teachers, or that we are deliberately disobedient to the heavenly vision which moved the apostles and the early church to the accomplishment of the great purpose of our Lord.

Children's Day for Foreign Missions, June 6, 1909, is a testing day for more than a million Disciples of Christ in the world. Will we stand the test, or shall we be weighed in the balance and found wanting? Loyalty to our Lord and the responsibility of our knowledge demand that every Bible school in our brotherhood secure the co-operation of the whole church on that day in making an offering which shall hasten the accomplishment of the eternal purpose of God to send the light of the Gospel to the uttermost parts of the earth. Can we stand the test?

This should be a matter of pride to us during this year of Centennial aims, as well as a matter of loyalty. This year of all the years of our history, the school or church should feel ashamed that does not respond to this great teaching which has been before the heart of the church for these past few months. One hundred thousand dollars from 8,000 Bible schools is a very small acknowledgment of our responsibility to this great opportunity and obligation.

St. Louis, Mo.

LIBERALITY.*

ALEXANDER CAMPBELL.

There is nothing in which modern Christians, even the best, are farther behind the ancient than in the spirit and practice of liberality: not liberality of opinion, for in this the moderns far excel the ancients—but liberality of purse and scrip. The ancient Jews were the most liberal nation on earth—the modern Jews are the most selfish. Great faith has always been the parent of great liberality. Little faith makes a man poor in spirit; but great faith, like that of Abraham, makes a man large in spirit. Abraham, the Father of the Faithful, is as much distinguished in eternal fame for his liberality as for his faith. His donations to Melchisedeck became the measure and standard of all good Jews towards the ministers of religion among the elect nation. Independence of Mind and Liberality of Spirit are twin sisters—Faith and Love are their parents. The Father of all Believers is a model of the noblest independence of mind, of genuine hospitality, and of the most rational liberality.

Since the days of righteous Abel to the present time, true religion has always been an expensive and an expending thing. A cheap religion,

*From Millennial Harbinger.

and a religion that costs but little, is of no account in the reign of heaven. Jesus Christ and all the martyrs gave life itself away: and the first converts gave up to heaven, and for heaven, all they had on earth. Times and circumstances have always been not only the occasion, but the measure of Christian liberality. Christians have always been an army of volunteers, who are ready at a moment to give up all at the beck of heaven. Christians of old were industrious, frugal, economical—that they might be liberal. One of the precepts of our Apostle, still extant, is couched in the following words: "Let him that stole, steal no more; but rather let him labor, working with his hands that which is good—that he may have to impart to him who has need." To labor for the purpose of having to distribute; to seek to be rich for the purpose of being rich in good works, is not the most ordinary virtue in this age. But such belongs to the calendar of heaven's virtues; and this, more than the purest orthodoxy, is a blessing to society.

If all the hours that are expended in strifes and debates about orthodox opinions were devoted to business for the purpose of accumulating to bless the poor and to teach the ignorant, the Christian communities would wear a quite different aspect in society. But this spirit has been quenched; and, instead of it, the selfishness of avarice, the pride of opinion, and furious zeal for orthodoxy have converted the green fields of the plantations of grace into a dry and parched land, in which no waters flow. The sterility and barrenness of the church is the proper fruit of the commercial, trading, speculating, and peculating spirit of this age and country. Young men of ardent spirit, and of much devotion and useful talent, who might have turned many to righteousness, are induced to study law, physic, or trade, because of the neglects arising from the avarice and secular spirit of the church. The best talents in the country are thus alienated from the Lord and made tributary to the world, the flesh, and Satan, often directly, and oftener indirectly, without the professor intending it or forming a due estimate of his course. Thus the Lord is robbed to help the world, under the pretext of honesty and good faith.

Men complain if the Lord demand from them more than the State; and they think they have done a great deal for the salvation of the world if they should give as much in twelve months for the furtherance of the gospel as they pay to Government to protect their political rights: as if they owed more to Cæsar than to God—to the reign of Jackson than to the reign of Christ. Until men can duly appreciate the things of Cæsar and the things of God, the affairs of the forum, the barn, the cellar, the workshop, and the counting-room, and the affairs of the church—the cause of salvation must languish, and the cause of destruction must advance with fearful rapidity.

The spirit of the world, like a gangrene, is wasting away the strength of the church; and health and beauty can not be restored to the body of Christ till the church adopts the regimen of heaven and appreciates the balm of Gilead more than all the nostrums of religious quackery. But we now speak of liberality; and we regret to say that the disciples of the reformation do not generally excel in their contributions for the poor, the ignorant, and the perishing, the votaries of human creeds and the supporters of human inventions.

Because the avarice of a corrupt priesthood is worthy of reprobation, and the credulity of a priest-ridden and misguided liberality loudly calls for Christian pity, some think that it is a virtue to keep all to themselves, and to make martyrs of the public servants of the Lord. There are, indeed, honorable and noble exceptions; but what is the honor of the few ought to be the boast of the majority. Every believer of the ancient gospel ought to be as eminent for liberality as for faith in God and zeal for his institutions. A great majority of the disciples in works of benevolence, charity, and in general liberality are in no respect conspicuous above the devotees of human institutions. They are, indeed, equal in their zeal for themselves, and in endeavors to promote their own interests in all things temporal and worldly; but in the works of self-denial there is no convincing weight of argument on their side. This is not at all what it ought to be. Christians ought to be industrious, frugal, economical, in order to have more than they want for themselves that they may be rich in good works, liberal, and communicative to the necessities of saints and to the exigencies of society: "That they may lay up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life." It is much more blessed to give than to receive; and the soul of the liberal shall wax fat, and he that watereth others shall himself be watered again.

It is rather a rare occurrence to see a person laboring daily and assiduously for the sake of expending even a proportionate part of all the avails of his industry in the promotion of piety and humanity. However, we may theorize about duty, privilege, and the use of means, and money as one of the chief means of doing good, one thing is becoming more and more obvious—that until Christians, especially the rich and affluent, labor as devotedly for a constant revenue to expend under the guidance of the Messiah, and faithfully apply a just proportion of their incomes to the furtherance of the gospel, it will not run and be glorified as in the days of yore.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

JAPAN.

Takinogawa Boys' School Notes.

Two baptisms.

The Mothers' Club met in the college home. The time was spent in cooking and planning for new work. About thirty little girls attended club. This was a social meeting for the club girls. Games, singing, and a contest in telling Bible stories were enjoyed. A prize was given to the one telling the best story. It was won by Saito San, the daughter of a jinrikisha man. Her story was that of the Christ child. These little girls receive training at Sunday-school as well as at club. Two of them have already become Christians.

The Sunday-school gave a large picnic on the college grounds. A song by the school, Scripture reading by the superintendent, Mr. Kawamura, and prayer by our college president, Mr. Ishikawa, preceded the various games and sports. The entire school was present, together with many of the mothers and little friends. Prizes were given to the different winners. The campus was beautifully decorated and was much enjoyed by all of the children. About noon the crowd was compelled to have the rest of the picnic in the chapel. The gymnasium was used for the rest of the sports.

Mr. Smyser, an English teacher of Osaka, visited our work at the two schools. Mr. Smyser has been very much interested and helpful in our work in Japan.

The women who attend our weekly Bible class enjoyed a two hours' social time the evening of March 31st. Songs and a good Bible lesson were first enjoyed, and then games and a small Japanese feast, together with tea and cakes, followed.

Mrs. Erskine and daughter Ruth and little William Henry are visitors at the college.

We are happy to have as guests Rev. and Mrs. Marsh, from the United States. They are both earnest Christian workers, and we are sure their influence will count for much.

Easter Sunday in Osaka.

The services in the little church in Tennoji on Easter Sunday were truly inspiring. At nine o'clock the children came to the Bible school, and for an hour they sang songs and listened to the story of the risen Lord. Then followed, as usual, the Lord's Supper and preaching. The afternoon was given to classes, and in the evening the most helpful meeting of the day was held. Five persons at this time confessed their faith in Jesus Christ and were buried with him in baptism.

One of these is a young man, a teacher of Ethics in one of the city schools. For a long time he fought doubts and skepticism. His was the same struggle that so many have had, and his was the same victory that is possible only through Christ Jesus, who strengthens us.

Another, a young man, is a graduate of Waseda University. At prayer-meeting on last Wednesday night he told of having received from a friend a copy of the Bible, and how after studying it for some time he found it true. He expressed a desire to become a Christian.

Two were women servants. One of these, a widow, is the mother of a

little girl who attends this Bible school regularly. The other is a young girl who is very earnest.

The fifth was a jinrikisha man. To those of us who know these men, this means much. They belong to the ignorant, superstitious class and are extremely hard to reach; but it is the class we must reach; it is the class on which Buddhism has a strong hold.

When we remember the environments of some of these people and the temptations of which we know nothing, that come to them, our prayer is, "Father, keep them from falling."

The Christian Union Orphanage in Sendai.

Rose R. Johnson.

In the summer of 1905 there was a famine in three provinces of the northeastern part of Japan. This famine was followed by great suffering. Hundreds of families were forced to sell everything they possessed to prevent starvation. In many cases, they had not clothes enough left to cover their bodies; and what is far worse, hundreds of girls from these destitute families were sold to men whose business it is to take advantage of such suffering and need. The following from the "Kahoku Shimbun" of that date will explain my meaning:

"Taking advantage of the suffering, despair, and anxiety in the districts affected by the famine, a large number of unscrupulous persons from Tokyo, Osaka, and other places, who earn their living by trading in unfortunate girls for immoral purposes, are making a raid and securing a large number of girls. These people are very skillful in deceiving the girls and their parents, saying, 'Our only desire is to help the poor people of these districts. We could get plenty of girls in Shinshu, and other places, but we are anxious at this time to help this part of the country rather than other places.' So saying, they deceive these people and get the girls for sums ranging from $2.50 to $5 at the lowest and from $15 to $20 in exceptional cases."

When we remember the condition of these poor people, who know that unless they get help from somewhere they must starve to death, we can understand their willingness to sacrifice themselves for the sake of their parents. But what a future for these poor things!

From one village alone, called Kamigun, from forty to fifty girls have been secured and shipped off to Manchuria, where they are forced into an evil life. What a sad thing it is that some other way can not be found to prevent the starvation of these families! You will remember that all this was added to the great expenditure and suffering of the war.

Of course, every missionary in the country longed to give homes and protection to these unfortunate creatures, and did all they could with their own scanty means to relieve the suffering.

An appeal was made for famine relief and money was raised in America to open an orphanage for famine children and older girls in Sendai. This orphanage was opened in February, 1906, as a union institution, and Miss Philips, a Methodist Episcopal missionary, was elected superintendent—a position she still holds. Later, for a few months in 1908, it was again made, and still is, a Christian Union Orphanage—with a board of trustees representing the different Protestant churches in Northern Japan. M. B. Madden, of the Christian Mission, has been twice elected chairman of the board of trustees.

The institution now owns about six acres of ground, twelve cottages, two gymnasiums, one bath-house, an infirmary, and one large building formerly used as a public school, that serves as offices, chapel, and school rooms. There are 205 children, and

just about money enough in the treasury for one month's provisions.

Miss Philips has been in ill-health for several months, and for this reason spent two weeks of February in Hirosaki, trying to regain her strength. During this time it was my pleasure to seem to be taking her place in a small way by meeting with the children at their evening prayers, and with all the workers and house-mothers on the eleventh as they met in "Family Circle" for a social evening together.

It was always a great delight to watch the two hundred and five little ones throw their heads back or to one side or the other and sing with all their might. As I sat looking into their faces, one by one, while they sang, picturing in my mind the places from which they came, I seemed to hear the voice of Jesus say: "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God." Then I pictured them grown to manhood or womanhood; all of them having received at least a common school education; most, if not all of them, striving to lead the Christian life, teaching the Bible in their homes; many of them making it the aim of their lives to tell "The Story of the Cross" to their people and to win souls from the depths to which they themselves would have been forced had they not been rescued; and I said in my heart, "What a power for Christ they will be fifteen or twenty years from now! And O, what miserable wretches of ignorance and crime they would have been had not our loving Master taught us to love and care for the children!"

If there be any among you who have more money than children, will you not have a part in this great work?

Sendai.

INDIA.

Bilaspur Notes.

H. A. Eicher.

The Bilaspur work is looking up rather promisingly just now. Our greatest need at present, as in most fields, is more missionaries. Though we can not have these at once, we are encouraged by having three of this year's Bible college graduates assigned to us by the Jubbulpore convention, and we trust that more missionaries will come soon. During this month (March) ten persons have been baptized by Mr. McGavran at our outstations of Sawatol and Lata, which, however, is less than the number baptized in either January or February.

Last month I accompanied three of our Indian Christian workers on a tour of some of our villages where Christian work is being done. We were gone a little over two days, visited the villages of Dorki, Nipania, Sawatol, and Lata, and covered about forty-six miles on foot and horseback. I was pleased to see the kind of work that is being done and to have this opportunity of coming into contact with the native village life. Both the country and the people of India are very interesting to me. I can agree with Dr. Brown that it is one of the most blessed things for the new missionary that he can not speak the language immediately upon his reaching the field, for while he is learning the language he has an opportunity of also studying the people and the conditions and thus of growing into the situation by the time he is ready for work.

The greatest current event in this district is the Chattisgarh mela, in the midst of which these notes are being written. This is the first general meeting of the Indian Christians

in this part of India. It is more or less of an experiment, and some doubt has been expressed as to the practical advisability of it, but already enough has been seen to justify its being held. All the missions in the Chattisgarh language area, with one or two exceptions, have united in the holding of this convention. Its purpose is chiefly for the benefit of the Indian Christians, but secondly as a seed-sowing and a reaching out into the non-Christian community, or, as has been expressed, an exhibition or demonstration to the non-Christians of the power and influence of Christianity. The place of the mela is an uninhabited island belonging to the village of Manku, about twenty-four miles from Bilaspur. The island is, or has been, held as a sacred island. It is estimated that more than 1,000 Christians are in attendance, and considerably more non-Christians, chiefly Hindoos. Each day, the program begins with a sunrise prayer-meeting held on the north point of the island. The rest of the day is divided into three mass meetings and two periods of sectional meetings. Two of the mass meetings are for the special benefit of the Christians, and the other is evangelistic. All are well attended by both Christians and non-Christians. The sectional meetings include meetings for men, women, boys, teachers, Sunday-school workers, and preachers, Bible women, and non-Christians. Aside from the direct good being done to those present, both Christian and non-Christian, it is believed that much more indirect good will be reaped.

Bilaspur.

Damoh Notes.

Olive Griffith.

All the Damoh missionaries except Mr. Benlehr had the pleasure and profit of attending the India Christian Mission Convention in Jubbulpore, March 4th to 8th. The boys' orphanage can not be left without a man in charge, hence Mr. Benlehr had to miss the convention, which also missed his counsel and advice.

We are glad that the convention located Dr. Miller in Damoh. He has taken charge of the medical work of the orphanage and will do medical-evangelistic work. The general direction of all the Sunday-school work in Damoh has been given to him also.

Mr. and Mrs. Sherman spent some days with us in Damoh, on their way to their new station, Hatta. They tried to see something of the different phases of the work here in those few days, making them rather strenuous ones. Mr. Benlehr accompanied them to Hatta to acquaint them with the work there. It is good to have workers in Hatta once more.

Every week last winter I saw beside a mud house, one end of which had fallen in, a stone idol covered with dust and dirt. I wondered if by some means I might obtain it to bring home, as it seemed entirely neglected. One day I saw the owner of the house, a poor outcast, so said to him, "Is that idol yours?" He replied, "Yes, it is mine." Then I asked, "Will you sell it?" Again he said, "Yes," and I inquired the price. "Sixteen cents," he said. I offered eight cents. You know about half the asking price is usually the selling price. As I came away, I said, "If you will take eight cents for it, bring it to the bungalow to-morrow." A little to my surprise, he appeared with it next morning, and I gave him the eight cents, with two cents additional for carrying it over. I was glad to have it for bringing home. But about two weeks later the poor man turned up, saying, "I have had so much trouble since I do not see that idol; please be so kind as to let me have it again." After much parley I took back my ten cents and let him have it, as he was such a poor, old man, though I gave it up with much

regret. Idols that have been worshiped are almost impossible to obtain, though we can get small, brass ones (new) very easily.

CHINA.

The Eye Gate of China.

W. Remfry Hunt.

Shanghai is the eye-gate of the empire. It is the wickedest, wealthiest, and most distinctly heathen city in the Far East. Despite the glitter and glamour of its boasted civilization, and all the whole gamut of its civic privileges, it is full of those sins which are so luridly depicted under the searchlight of the trained eye of the apostle to the Gentiles. Ancient Rome and modern Shanghai have quite a few iniquities in common.

Sins in it enough to sink an empire! Its heathen are from all the provinces of China, and all the countries of the world. Its teeming masses and millions of traders seem to have little time for anything else than the delirium of speed to get rich. Its opium lords—owners of the iniquitous trade—are mostly Indian Jews, and they fawn and flounder in the luxuries of this awful shame at the expense of millions of victims all over the land. Shame upon Great Britain that this soul-destroying and body-emaciating drug has to be kicked from the empire with the curses of its slain!

The new China is seen in Shanghai. Its native press, its new schools, its reform movements, its experiments in social, political, moral, and industrial changes seem to test their mettle and sound the relative values of the same here in Shanghai. Its geographical advantages, its commercial channels, its unique and medley population, all combine to make this metropolis a strategic center, and also the strategic place in the direct line of the most expeditious and effective evangelization of China. If China is not at once evangelized she will have knowledge without wisdom, and power without restraint, and, as such, will be a peril of the first magnitude.

Our two churches shine as little gleams in the darkness. Its members live Christian lives at big risks and heavy cost. The schools under our care are advancing, for they are fused with the spirit of evangelism and win us good audiences. The native evangelists are getting a new vision of Jesus, a new conception of the power of salvation, and a fresh enduement in the art of winning souls. We have in these three months here baptized nineteen, married two, and one has been called into the life beyond.

Pray for Shanghai! When our churches catch on to the discovery that prayer is linked to Omnipotence, that it is a live wire making the circuit from need to supply, from call to answer, from the human to the divine, we shall be moved to expect great things from God and to attempt great things for his kingdom!

Shanghai.

Our China Missionaries at Their Work.

C. B. Titus.

We spent the holidays with the Meigs at Nankin. En route we witnessed the Christmas exercises at our Wuhu chapel, in which the two mission schools took part, led by Alexander Paul and their Chinese teachers. Scripture recitations and hymns were interspersed with selections from F. L. Mendenhall's gramophone.

F. E. Meigs has not regained health sufficiently to resume class room work in the Union Christian College, but as president is keeping a guiding hand on things in general. At the church on Christmas day he spoke in public for the first time since his serious illness last summer at Kuling. It was a very timely exhortation to the students to be loyal to their constituted

rulers amidst the uncertainties of a change of reign such as the mutiny at Anking. Patriotism was the keynote, and he urged it upon all as a Christian duty, after the manner of Paul's injunction, "Obey your magistrates and be subject to the higher powers."

We missed one member of the family—Miss Ruth, now in Hiram College. The parents were trying to bear the separation bravely, but the oft-noticed tear-dimmed eyes spoke plainly of "out of sight but not out of mind." The enforced separation from their children is indeed one of the great trials of missionaries. What would they not give for one sound of that familiar voice, or one look at that loved face? How attentively they listen to every word about the absent ones from those who have last seen them!

C. S. Settlemyer, on whom next falls the responsibilty of the college, was leading the pupils cautiously through vacation days and exercises.

A nicely situated body of land has been secured for the future enlargement of campus and buildings.

Miss Lyon, at the Christian Girls' School, was tenderly caring for a "thrown away" infant girl some of her women helpers had found near the sidewalk. The whole school seemed proud of the privilege of helping to rescue the little waif.

Frank Garrett was with his home folks barely long enough to celebrate Christmas, when he was off again on his "faithful circuit" of the north-river out-stations.

Dr. Macklin, aside from his large medical work, was just reading with his Chinese teacher the final revision of the Wenli version of the book, "The Church of Christ."

Under the special teaching of Miss Edna Kurz, the children of our missionaries in Nanking gave a musical recital at the Ladies' Home on the day after Christmas. It certainly was beautiful to see and hear them perform so well at the piano.

At South Gate Dispensary, A. E. Cory has converted a part of the interior into a cheerful room for Sunday-school, women's meetings, and other services. We preached there on Lord's Day morning to a mixed audience of church members and those who came in from the street as spectators. The text, Mark xv, 15, 16, was illustrated by a large Sunday-school picture representing a preacher before a group of American Indians. From evangelizing the "untutored savage," it was an easy step to pass on to "proclaiming the gospel in all the world." These pictures are one of the best means of arresting the attention and impressing the gospel upon the minds of the unconverted Chinese. I wish our Sunday-schools in the homeland would remember this and send all their large lesson pictures (after being used, of course) to the mission field. Their usefulness would be increased a thousand fold at our street chapels and other preaching places.

A. E. Cory has also done well in remodeling a number of rooms in a Chinese building nearer the West gate, some for his own home and some for the use of the Bible school he hopes to start in February.

Wm. Remfry Hunt preached at the Drum Tower Christian Chapel in his inimitable style. I have said that I would as leave listen to him preach in Chinese as in English. He came to China while yet a young man and thus the more easily became proficient in the tones and idiom of this perplexing language. "He speaks and gestures like a native," so great is his power of imitation. It was said of the late T. J. Arnold that he was the most ready and exact interpreter of another's speech. Perhaps W. R. Hunt

is the most resourceful in Chinese illustration and fluent in original discourse.

We went to Shanghai on the new railroad. How strange to feel the thrill of moving swiftly over the country where before it was always at a snail's pace on donkey or wheelbarrow! Is it really China? one asks himself. To see the apparent ease with which the conservative literati adapt themselves to the comfort of cushioned seats and meals served to order, one would never suspect that there had ever been any other order of things. The secret is this: They still hug the fanciful delusion that foreigners have for years been begging the privilege of running these railway coaches for their benefit, and the Chinese have at last condescended to grant it.

We had only time in Shanghai to drop into the "Christian Institute" at the 9 A. M. service. We noticed that the oft-repaired Chinese structure again shows signs of dilapidation. If the Foreign Christian Missionary Society does not come to the rescue soon, surely the last state of that edifice will be worse than the first.

Chao Hsien.

AFRICA.

Busy Days at Bolenge.

Katherine Blackburn.

Just now the days are very full for each one of us. Since Mrs. Hensey left I have had to take charge of the girls on our station and also look after the women's meetings. We will rejoice to have Mr. and Mrs. Moon with us. Dr. Widdowson is the only one among us now that speaks the language well, and his responsibilty is very heavy. Yet he takes it gladly and our work is moving on well. We remember always your work in the homeland, always giving thanks for the good gifts that are coming to the work.

Bolenge.

Notes from Bolenge.

C. P. Hedges.

On the third week in January we had a great storm. The roofs of all our houses were threshed almost to pieces. The water came in on our possessions, leaving not more than one dry mattress on the station. Furniture, books, clothing, and we ourselves suffered alike. At the same time the church was blown down, but in two weeks the Christians had it restored to its original size and shape. This work was done by the Christians themselves at the suggestion of Dr. Widdowson.

We have been making life easier lately by having a service in English Sunday evening for ourselves. The spiritual life is very barren to him who hears one speak in tongues foreign to him with no one to interpret. Since I arrived, October 9, 1908, I have seen 102 baptized in Bolenge. I baptized thirteen of these myself. Eight more have been baptized up the Bosira, and we expect a class of thirty-five to be baptized here on the 28th of March, and about as many more at Longa. We have received word lately that about twenty are ready at Bonyeka. We can not go to them and they can not come to us.

There is no position in the homeland that I would choose in preference to this one. I know this life is a hard life and just as full of temptations as any, but we are repaid. We feel in our own minds that our feeble efforts are not lost. What greater joy comes to one than to know that he has done his duty well? While I am unable to preach in word and not much in deed, I am trying to fit myself into the place. The means we have for studying the language are very scant, and we are retarded in

our progress. To a good student with some helps this language is very easy, but when your help is small and uncertain, you feel like throwing it all away and learn as the first one did; that is, collate and construct your own grammar.

Mr. and Mrs. Moon are fine people and are helping us in many ways. My judgment is that we need many such as they. We know the field is large and that laborers are few, but we are trusting that the workers will increase and that Africa will have her share.

PHILIPPINES.

Encouraging Gains in Manila.

Leslie Wolfe.

We had twenty-two baptisms in the month. We are glad we can report 101 baptisms for the Manila station for the first two months of 1909. March is starting out well, with more than a dozen baptisms up to the present writing (March 12th). On March 6th we dedicated a beautiful little chapel at Lambak on Talim Island. This island is in the center of Laguna Lake. The chapel has a wood frame and an iron roof, and the sides are made of bamboo. It cost about $100 gold. The congregation there of thirty-five members built their chapel without any assistance from the mission. It is a better building than the Romanist chapel that stands near by. The Romanist chapel has only a nipa roof and is in a bad state of repairs. Our brethren seem to have the predominating influence in the little town. Even the Consejal, or mayor, is one of the brethren. He goes about with a New Testament under his arm. From the extreme length of both his thumb nails, the long, shaggy locks that fringe his forehead, and his more than usual size, you must recognize him at once as a distinguished citizen. His example has a far-reaching influence in the town.

This is the second chapel we have dedicated this year. We expect to dedicate a little chapel on Calle Singalon, Manila, the last Sunday of March. This will make an average of one new chapel a month for the first three months of the year.

Our opportunities here are many, but the men and means at our disposal are insufficient to embrace them all. In an important town near Manila a generous American offers to give us all the material for a chapel if we will erect it. We have but few members in the town and they are unorganized. To organize the work and build a chapel there would require the presence of an efficient evangelist for a few months. But there is no Protestant work in the town and we ought to send a man there at once. There are many such needs that press on us daily.

Manila.

Beginning Work.

Sylvia Siegfried.

On the thirteenth inst. it will be one year since the day I was made happy by my appointment to the mission field. And I have been happy ever since. Besides my language study, I teach some Bible classes composed of pupils of the public schools who know English. Lincoln's birthday we were invited over to attend the exercises in commemoration of that day, at the school building. As I sat there I wished, O so much, that in some way we might get hold of some of those girls. (We have a hold on some of the boys, of course, through our dormitory for them, where they study the Bible.) So, a few days later, the matron of the Government dormitory for the girls (an American woman) came over and said that two of her girls had expressed a desire to study the

Bible and that on questioning them further one of them said that her father, now dead, was one of the first converts of our workers in the territory of the Linganis, so she came over to see if we wished to teach them. It seemed like an answer to prayer, and though it is a small beginning I hope that it may mean much for the Master. They come every evening that they can spare time from their school work. Then, Saturdays I teach classes composed of school pupils at Lapog and Magsingal, making a drive of twenty-six miles those days. The people themselves called for those classes and listen very attentively always and seem eager to learn the Bible. When Mr. Lord goes away from town to do evangelistic work, I teach his morning Bible class composed of the dormitory boys.

I must tell you of my first trip to Lapog. I took one of our dormitory boys along, as I had met none of those people and only the school pupils speak English. As soon as I arrived in the little bamboo home where the class was to be held it was noised abroad that an American woman was in the house. Soon there were nearly a score of grown people, and all the corners were filled with children who had come to view the "curiosity." They asked me many questions through my "interpreter," such as how old I was, if I was married, etc. When they were talking among themselves, Louis (the boy who was with me) told me that they were remarking about how happy I was, and they said that they were not afraid of an American woman who was so happy as I! The little two-year-old child was crying next door, and the mother sent a little girl in with it, thinking that it would stop crying after seeing the American woman! One little five-year-old boy was not afraid to climb up in a chair right by me. I said to him one of my few Ilocano words, "Ubingca?" (Are you my boy?), and he looked up and said, with a cute little smile, "Wen" (yes), to the delight of them all. Very soon our class was assembled and we had a very interesting session. I enjoy teaching them so much.

Vigan.

News from Laoag.

Dr. C. L. Pickett.

Number of conversions for the month, 22; number of treatments, 706; new patients, 149; visits to the homes of the sick, 39; visits made outside of Laoag, 17.

Of the converts for the month, twelve were Tinguianes, or mountain people. Altogether, Laoag station has now a G-string brotherhood of twenty members. They live far away, however, and we do not get to see much of them or have much opportunity to teach them. Not one among them can read. This month I am sending two workers to work among them and to teach them the way of the Lord more perfectly.

In the month I made two trips into the regions beyond our ordinary itinerary. One was up the Vintar and the other up the Piddig and across into the Dingras Valley, a six-days' trip. In this region we have a few members in various barrios. Our evangelists have occasionally gone through the territory and have nearly always found some few people to obey the gospel, but they have had no regular visits and almost no instruction. I found that a dozen or more had gone back to their former habits and religion and cared no more for our doctrine or religion. I found others groping in the twilight. They want to serve the Lord but do not know how. On this trip we had no converts, but many heard the gospel, and the faith of some who already believed was strengthened.

Our Preachers' Conference met on the first Tuesday in the month. There

were nineteen present and the interest was very good. The most of them appear to appreciate instruction, and they need it very badly.

Soldier Converts.

Hermon P. Williams.

The following letter from Los Baños, P. I., tells of a work of the Lord absolutely unique in the annals of the American army in the Philippines.

Capt. Moses T. Barlow enlisted in the United States army from Belvidere, Neb. His regiment operated chiefly in Cagayan Province, northern Luzon. He had been thinking of dedicating himself to missionary work, and throughout his army experience kept a strong hold on his faith and moral integrity. By diligent application he has acquired an exceptional command of the Spanish and Tagalog languages, and has preached at times in the latter tongue. He was made quartermaster-sergeant, and afterwards won a commission in the Scouts. His 2d Co. of Macabebe Scouts won marked distinction in the Department Tournament two years ago.

Emiliano Batarra, the preacher, is an Ilocano living in Manila, one of our first converts; a painter by trade, not brilliant, but steady and faithful. His work in this company of Macabebes has opened up a new town, a new district, a new language to the attention of our mission.

"Dear Brother Williams,—For about three weeks I have been wanting to get around to tell you about the grand missionary work that one of Kershner's preachers, named Emiliano Batarra, has been doing among the enlisted men of my company. Sixty-five of them have made the confession and been baptized. That only leaves forty-three Romanists in the company, and I have strong hopes for many of them, if they only have a chance to hear a little more preaching. Batarra is the only preacher who has come so far, and he has not been over for two weeks. The men have mostly all provided themselves with New Testaments in Pampangan, and it really surprises me to see how diligently they study. They need a good teacher, and I often wish that I might be permitted to teach them the Bible instead of military science.

"The sergeant that I had back in Nebraska with me was the first one to go forward to make the confession. For years he has been perusing every copy of both your Tagalog and English papers that he could get from me. He knows all about your school at Vigan, and now he is anxious as can be to go there and learn to be a preacher. I feel a very deep interest in him, and have decided to pay his expenses, if you are of a mind to take him. The only unfortunate part is that he re-enlisted just last November, so that his time will not be out until November, 1911; but if you are ready to take him sooner, I am thinking strongly of trying to help him purchase his discharge. Please let me know what you think of it.

"I have another sergeant among the recent converts who is also anxious to study for the ministry. His time will be up in October, 1910. Mr. Batarra told me that he is more qualified to be a preacher than the other, so I may decide on him, or I may try to see them both through. . . .

"Moses T. Barlow."

CUBA.

Progress in Matanzas.

Williamina Meldrum.

I have enjoyed my work here more than I can tell. At first, on coming from Havana I felt rather queer without a day school in which to work, but I got right to work in the Sunday-school and have been kept very busy.

We have reorganized the school, grading the children, have formed a teachers' class, and have done a great deal of going into the highways and byways and compelling the youngsters to come in. Here is part of our Sunday-school attendance record: 100, 102, 109, 116, 126, 55 (rainy Sunday), 139, and so on. One Sunday I had sixty-two in my class. It is in the infant department. We have about seventy in actual attendance in that section. We bought little chairs, and the children were delighted with them.

What appeals to me here is the realness of the work. There is solidity to it. What we need just now is our building; and I believe we are to get it soon.

Matanzas.

ONE OF INDIA'S "HOLY" MEN.

Photo by Young People's Missionary Movement.

This Hindu character has spent many years sitting on this bed of sharpened spikes. He punishes himself that he may gain perfection. Here he sits day after day, counting his beads and mumbling his monotonous prayer. His devotees call him holy and support him with their coins.

MISSION STUDY CORNER.

New Volunteers for the Field.

Prof. Marshall, of Oklahoma Christian University, teaches one of the largest Mission Study Classes in existence. Recently a decision day was announced. So, instead of the usual lesson, Randolph Cook, pastor of the Enid church, Pres. Zollars, and Mrs. F. H. Marshall made brief talks. Then the teacher of the class, without any persuasive words, asked all who would give themselves to the foreign work to please stand. Amidst profound silence, one by one, they began to rise, until ten young men and women stood up. It was an inspiring sight; but it is believed to be but the beginning of a great work in the university that will grow with the years. Those who volunteered are: F. A. Beardsly, Roy Ethridge, Lydia Doubling, Edwin Dobson, Fred Rowe, John Nelson, J. A. Crane, Mrs. J. A. Crane, and Miss Abbly. Four more volunteered a week later, and still another, who takes his A. M. this year, thinks he will volunteer.

Winning Restless Boys With a Missionary Book.

Roy E. Deadman.

At your suggestion, I submit the following article touching upon my work with the boys of this community. No phase of my life has been more pleasant than my relation with the boys who have so nobly responded to my interest in them.

At my suggestion, a study of missions met with a cheerful response, and in the study of "Uganda's White Man of Work" a deep interest was aroused in the heathen's need of the "white man's God." Boys who were somewhat careless of their own religious life were sobered and thrilled by a study of the faithful life of the heroic Alexander Mackay.

The study of the course was beautifully supplemented by an evening talk from Dr. Dye, of the Bolenge church, who came not only with a touching message from the scene of his labors, but also as a living illustration of the noble type of manhood that missionary work develops.

The study of "Uganda's White Man of Work" has demonstrated the possibilities of touching the boy and girl life with a study of missions. In the present age there is no call for Indian fighters and the accompanying exploits of pioneer life, and there will soon be little or no desire to read the accounts of brutal methods of conquest. There is, however, a call for another kind of pioneer life, and our young people should be familiar with the heroic men and women who go as missionaries of the cross, conquering in the name of the Prince of Peace. Missionary laborers will be supplied and the offerings increased in proportion to the training of our boys and girls, who can not fail to become interested in the accounts of modern heroism which are embodied in the experiences of the missionaries.

Personally, I rejoice in the inspiration of mission study and heartily commend "Uganda's White Man of Work" as a text-book for juvenile classes.

Buffalo, N. Y.

BOOK NOTICES.

The Days of June. By Mary Culler White. Fleming H. Revell Co. 50 cents.

This is a sketch of the life of Miss June Nicholson, a young woman who spent four and a half years in China, and who gave her life for China. Miss Nicholson was a noble and attractive woman. She lived to some purpose. The author has given a faithful portrait of her heroine. The more such books are read the better it will be for the kingdom.